A NEW YEAR's GIFT

TO

THE GOOD PEOPLE OF ENGLAND,

BEING

A SERMON,

OR

SOMETHING LIKE A SERMON,

IN DEFENCE OF THE PRESENT WAR:

PREACHED ON THE DAY OF PUBLIC THANKSGIVING,

BY

POLEMOPHILUS BROWN,

CURATE OF P——N.

1798.

A SERMON, &c.

AT a time when the nation ſeemeth ſtill divided, in ſentiments, between peace and war, it is the duty of every individual, but more particularly of the vigilant paſtor, to throw his weight, howſoever ſmall, into that ſcale of opinion which he wiſheth to preponderate: for we ought in charity to ſuppoſe, that he can wiſh for nothing elſe than the greater good of his country, ſo intimately connected with his own.—I ſay, this is more particularly the duty of the vigilant paſtor: for the vulgar idea that the preacher hath nothing to do with politics is a falſe, injurious idea. Politics are only ſtate morality: but wherever morals are concerned, there the preacher is concerned.

I was once, my beloved auditory, one of thoſe deluded mortals, who deem the preſent war with France a raſh, unneceſſary, pernicious war; and, full of that fanciful notion, I may have, more or leſs, contributed to excite and keep up the cry, or rather ſeditious clamour, for a ſpeedy PEACE. As a miniſter of the Goſpel, I unthinkingly conſidered it as a part of my ſacred office to enforce the mild and forbearing maxims, which the Goſpel every where inculcateth, without attending to the fatal conſequences, which a ſtrict and ſcrupulous adherence to thoſe maxims may occaſionally produce. I ſay, "fatal conſequences," becauſe I am now thoroughly convinced, that a ſtrict adherence to Goſpel-maxims, without ſome political commentary, may occaſionally overturn the very *beſt* of *governments*; or at leaſt the wiſeſt and moſt *virtuous* of *adminiſtrations*.

How I could ſo long remain the dupe of ſuch ſilly, ſcholaſtic prejudices, I cannot well account for: I am naturally of a timid and delicate conſcience; and ſuch conſciences are eaſily enchained by ſcrupuloſity and ſuperſtition. The ſpell, however, is at length broken, the deluſion over, and every officious ſcruple devoured. A ſubitaneous ſuperior light hath diſpelled that maſs of chaoſtic darkneſs which covered the face of my mind; and

and the Divine Spirit, I am willing to believe, brooding over the waters of my barren imagination, hath created in me juſter ſentiments, and a more loyal heart.—And, now, I feel myſelf ſtrongly propelled to counteract my former principles, to undo what I have done amiſs, to undeceive thoſe whom I may have unhappily deceived, and to atone for even my involuntary errors; which, my BIBLE tells me, demand ſome ſort of atonement*.

What confirms me in the belief, that this converſion is from Heaven, is the uniform tenor of that multitude of Chriſtian Sermons, which my fellow-miniſters have preached and publiſhed during theſe four laſt years. "Theſe preachers," ſaid I to myſelf, "are learned graduates and "ſound divines—ſome of them dignitaries in the "church—ſome of them infulated prelates! "What right can I, a petty curate, have to "contend points of theology with ſuch coloſſuſes "of orthodoxy? As well might a taylor's appren-"tice, of ſix weeks ſtanding, preſume to cut a "ſuit of clothes as dexterouſly as a maſter-"taylor!—They muſt be in the right, I muſt be "in the wrong."

 "Beſides,"

* See Levit. iv. 1, 13, 22, 27.

" Beſides," thought I, " being here in the " wrong, is being wrong for nothing; being " wrong to mine own hurt!—By being in the " right with my betters, I may better my con- " dition: from being a poor dependent curate, " I may become a rich independent rector, a " canon, a dean, an archdeacon, a biſhop, a " metropolitan! Why not? Let me ſuppoſe my " firſt patron to be a newly-made peer—I ſome- " times ſay grace at his table, and praiſe his " politics, his veniſon, and his wine—he repays " me with a prebend—I then write a pithy " pamphlet againſt Socinian diſſenters; or a bold " defence of miniſterial meaſures; the firſt vacant " biſhopric is my reward—I deliver a *paſtoral* " *charge* againſt French infidels, and Engliſh " heretics; I am inſtantly tranſlated to a better " ſee; and ſo from one ſee to another, until I " be tranſlated to Lambeth; when its preſent " occupier ſhall, in God's good time, be tran- " ſlated to a better place.—Well done, Polemo- " philus!"

But whither, ah! whither, deluſive fancy, haſt thou led me? I am yet only a curate *ad libitum*; and if ſo it pleaſe my fickle employer, may be turned out of this very pulpit, before the year go round!—Meanwhile, let me diſcharge my paſtoral duty

duty to my beloved flock, and addreſs to them, for the firſt time in my life, a *theologico-political* Sermon—or rather let me addreſs it to all my fellow-ſubjects of Great Britain and Ireland!—For as I mean (at your requeſt) to print it, and as I have no doubt of its rapid circulation, I have been careful to compoſe it of ſuch ingredients, as cannot but be ſuitable to the palates of every loyal liege, and ſound believer, throughout the whole of his Majeſty's dominions.

I am even hopeful that it will not be diſreliſhed by Biſhop Horſley's *dear brethren*, the R. Catholics; who have recently diſplayed ſo commendable, but unaccountable, an attachment to civil power lodged in the hands of a Proteſtant King, and to power eccleſiaſtical in the hands of a Proteſtant hierarchy!—They are ſtill papiſts, it is true, ſtill united to Antichriſt, ſtill wedded to their old ſuperſtitions, ſtill flagrant idolators!—But, like the *angel*, that is, the *biſhop*, of Epheſus, in the Revelation, they have at leaſt *one good thing* about them—They hate the French as cordially as we; and are, at leaſt, equally keen for a war with that execrable nation.

To Proteſtant diſſenters my doctrine will not, moſt probably, be altogether ſo acceptable. They

are an obſtinate and incorrigible race of men, who will not be inſtructed but after their own faſhion. From them, therefore, I have no thanks, no favour to expect: nay, I dread their reſentment —and, as they have, ſome how or other, got a finger in moſt of our literary Journals, they will not fail to diſſect my Sermon with a rough, unmerciful hand.—But what care I for that, if Nares and Nichol be but friendly.

I have placed no particular text at the head of mine oration, for the following reaſons:—In the firſt place, I have long obſerved that preachers never *ſtick* to their Texts; and, indeed, it appeareth hardly poſſibly to make any ſingle Text the ſubject of a whole diſcourſe. There is not a paſſage in the Bible, that may not be as well explained in one minute, as in one hour. Having, then, never heard or read a Sermon in which the Text was ſtrictly adhered to, I thought it would be preſumption in me to attempt to atchieve what had never before been atchieved.

Secondly, I have not been able to find, either in the old or new Teſtament, any ſingle *inſulated* Text, perfectly ſuited to my ſubject; although I turned over every leaf in Cruden's Concordance, for that very purpoſe.—At firſt, indeed, I thought I had

I had hit on one; which, with a little gloſſing, might anſwer tolerably well. THERE IS NO PEACE TO THE WICKED SAITH THE LORD. But, beſides that this is a propoſition purely negative, I ſoon ſaw that it would not afford me ſufficient elbow-room to puſh home mine arguments with due efficacy. This induced me to abandon it.

THE SWORD OF THE LORD, AND OF GIDEON! was another Text, that naturally preſented itſelf to view; and had the advantage of being, at leaſt, a poſitive propoſition: yet, here too, a few circumſtances were wanting, to render it completely applicable to my deſign.—The *French* are not yet in the preciſe caſe of the *Midianites*; they have not yet, like a multitude of locuſts, devoured our graſs and grain. Had this been actually the caſe, I ſhould have been very much inclined to adopt thoſe excellent WAR-WORDS; which, together with the contextual hiſtory, would have given me an ample field for pulpit eloquence, and beautiful allegory.—Our commander in chief, for example, rolling down, like a HUGE BARLEY LOAF, on the tent of Buonaparte, or any other Gallic general, and ſuddenly overwhelming it, would be a metaphor to dwell on for hours together; and might, interſperſed with ſome pious ejaculations, produce a wonderful

a wonderful effect.—But ſtill, as I have ſaid, the Text was not fully adaptable to my preſent purpoſe; ſo *it* I gave up alſo, with ſome reluctance —and reſolved, at length, not to confine myſelf to any one ſpecific Text; but, occaſionally, to drag forth all ſuch Texts, as might tend to eſtabliſh and elucidate the following propoſitions*.

I. *The preſent war with France is a natural, juſt, and neceſſary war.*

II. *The preſent war with France ought to be perſevered in.*

The former of theſe propoſitions appeareth to me (now, when mine eyes have been opened) ſo indubitably certain, that I wonder how I could ever think otherwiſe.—I will prove both its parts by the ſtricteſt rules of ratiocination; and firſt, that it is a *natural* war.

Every war is natural, which is waged with a natural enemy:

But the French are our natural enemies:

Therefore, war with France is a natural war.

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* This will poſſibly be deemed an uncommonly long exordium—but every thing is uncommon in this diſcourſe, as the reader will ſee, in the ſequel.

The major of this ſyllogiſm is evident.—When the rhinoceros aſſaults the elephant, when the dog attacks the wolf; or, what is better ſuited to ſacred oratory, when the inſidious ſerpent biteth *the heel of man*, who would *bruiſe his head*; is it not, becauſe there is a natural enmity *put between* them?—That is, they are natural enemies.

It will, perhaps, be objected, that the examples here adduced are all taken from animals of different kinds; and that, therefore, my reaſoning is inapplicable to animals of the ſame ſpecies. "Be a natural enmity granted between the "elephant and rhinoceros, the wolf and dog, "the ſerpent and man; it doth not follow, that "there is likewiſe a natural enmity between man "and man, dog and dog, elephant and elephant." —No; it doth not abſolutely and directly follow: but it is an implied relative conſequence. For if any two individuals of the ſame ſpecies happen to have a *natural* cauſe of quarrel, we ſee them inſtantly go to war, and continue the conflict as long as that cauſe endureth: dog againſt dog, cock againſt cock, bull againſt bull, and MAN againſt MAN.—The only queſtion, then, is; What can be denominated a *natural* cauſe of quarrel? and the ſolution of this queſtion muſt depend upon the *nature* of the animal concerned. Thus dogs naturally quarrel for a *bitch* or a *bone*—cocks often

for

for *love*, and often, apparently, for *fame*; bulls for a beautiful *heifer*, or for *dominion* over the herd—MAN almoſt for *any thing!* and is not all this perfectly *natural?*

My minor premiſe ſeemeth to ſtand ſtill leſs in need of proof or illuſtration. It has been a political axiom among us, for ſeveral centuries, that *The French are our natural enemies.*—In fact, the French have always been our moſt formidable *rivals* in literature, in the arts and ſciences, in trade and manufactures, in faſhion, in gallantry, in luxury, in every thing, in ſhort, that naturally begetteth jealouſy and hatred between two neighbouring nations.—The French, then, being our *natural* enemies, every war waged with them is a *natural* war.

But I go farther, and prove that our preſent war with France is a *juſt* and *neceſſary* war.—Liſten, I beſeech you, with particular attention, to this part of my diſcourſe.

I ſay, then, our war with France is, and was from the beginning, a juſt and neceſſary war, for ſeveral reaſons—Firſt, and chiefly, for our own immediate and future ſecurity againſt the influence of French principles: and if this was not the primary

primary cauſe held forth by our miniſtry, it certainly ought to have been.—I am ever loth to blame miniſters, even for their miſtakes and blunders; but candour obligeth me to ſay, that they acted not fairly, nor honeſtly in this caſe; when, both at the commencement of the war, and at ſeveral after-periods, they aſſigned, for going into it, various other cauſes and pretexts, which were only ſo many ſpecious cloaks to conceal their real motives. Their chief and primary motive was to ſecure us, my beloved auditory! from the contagion of French principles: the other oſtenſible motives were at moſt conſidered by them as partial means of accompliſhing the main deſign.

Indeed, how could any man, of ordinary penetration, believe, that our government went to war merely for the purpoſe of replacing the Bourbon family on the throne of France—or for ſaving the Netherlands to the Emperor—or for reſtoring the French emigrants—or for keeping a ſleepy Stadtholder in his eaſy chair at the Hague.—No, my bretheren! Our wiſe government, I repeat it, went to war with France, to ſecure the good people of England from the influence of French principles, and to tranſmit the rare and multifarious bleſſings, which we *now* enjoy, to our children and grand-

children,

children, for ages to come! Our wiſe government went to war to preſerve our CHURCH and STATE *in ſtatuo quo*; that is juſt as they are; neither worſe nor better; to prevent all uſeleſs reforms; to intimidate all buſy projectors; to guard againſt all idle conventions; to gag the gaping mouth of ſedition; and to over awe the turbulent citizen into a juſt ſenſe of his duty.—For this, our blood and treaſures have been ſo *profuſely*, but ſo *properly* ſpent—for this, ſo many *burthenſome*, but *expedient*, taxes have been laid on—for this, all the *grievances*, we ſo *unreaſonably* complain of, have unavoidably been incurred!

Recollect only how, when the French revolution was firſt made known in Britain, it was almoſt univerſally applauded.—Recollect how theſe inauſpicious words, THE RIGHTS OF MAN, reſounded from ſhore to ſhore, from Yarmouth to Liverpool, from the Land's end to John-a-groats.—Call to mind the writings of *Price* and *Prieſtley*, *Morgan* and *Mackintoſh*, *Wyvill* and *Woolſtonecroft*—Call to mind the ſpeeches of the *pretended* patriots in both houſes of Parliament; and eſpecially of that arch-patriot CHARLES FOX—Call to mind the meetings at the London-tavern, the Crown-and-anchor, and other ſuch placos of rendezvous—Conſider what evident danger to our preſent ſyſtem of government

government was then threatened; what ſymptoms of haſty reforms had already appeared—and ſay, if it were not *neceſſary*, *abſolutely neceſſary*, to go to war with republican France!

The French, I allow, had not yet diſcovered the ſmalleſt intention to diſturb us in the enjoyment of our Conſtitution, and the innumerable *benefits* which we derive from it—They had confeſſed, that from *us* they had received the firſt leſſons of *freedom*—They even courted our friendſhip; and offered us the *fraternal embrace*!—But our ſagacious Miniſter wiſely conſidered that embrace as the *kiſs of Judas*; and contemptuouſly ſpurned the offer.

" But was not this enough, it will be ſaid—" might not Britain have, like Sweden and Den-" mark, remained a neutral power?"—No, this would not have been enough: had we remained a neutral nation, in open correſpondence with France, French maxims, as well as French millenary would have been daily imported—every new veſſel, that landed on our coaſt, would have ſmuggled in large cargoes of the RIGHTS OF MAN!—The principles of the French revolution would have been freely diſcuſſed among ourſelves, the two conſtitutions collated, and odious compariſons drawn by audacious theoriſts. Already the throne ſeemed to totter,

totter, and the altar to ſhake!—what was to be done? France was to be quarrelled with: France was to be provoked into a war, and irritated to commence hoſtilities, as the only ſure mean of keeping their licentious principles at a due diſtance from this happy Iſland.

But, although to ſecure the good people of England from the contagious *influenza* of French principles was the chief cauſe of going to war with France, it was not the only cauſe. A war was in ſome meaſure neceſſary for the ſafety of our KING; or at leaſt for the *dignity* and *honour* of his CROWN.—By moſt preachers of the preſent day, this would be put at the head of all other reaſons: but I own, that, loyal as I am, I judge otherwiſe. *The ſalvation of the people is the firſt law*, is an old adage, which, whether well or ill founded, has been ſo long and ſo deeply imprinted on my mind, that nothing, I think, can ever eraze it. I therefore place, after the *ſafety of the people*, the *ſafety of the King*; and give it as my *ſecond* reaſon for going neceſſarily to war with France. Behold my proof!

It is allowed, that the French doctrines of LIBERTY, EQUALITY, FRATERNITY, &c. although damnable, are yet ſpecious doctrines. Now it is well known, that theſe doctrines were running like

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an impetuous torrent over all the north Europe, when the *league of Pilnitz* was formed as a dam to ſtop their influx. There was, in truth, a *natural neceſſity* for all the potentates of the north to enter into a conſpiracy, againſt that nation, where the peſtilential flood originated.

It may, indeed, he urged; that "although the "deſpotic ſovereigns on the continent might be "under the neceſſity of guarding againſt gallic "principles, in order to ſecure their own *deſpotic* "power; our auguſt and gracious monarch, who "is no deſpot, who reigns by the general wiſh and "will of the nation, who governs not by his own "abſolute authority but by the ſtanding-laws of "the land—had not the ſame reaſon to dread the "diſſemination of French maxims; and, conſe-"quently, was not under the ſame neceſſity of "going to war with France."

This is, certainly, a ſpecious objection: but the anſwer is obvious.—The word KING was originally as innocent a word as MELEK, ANAX, TYRANNUS, REX: but all theſe innocent, and in ſome ſort ſynonomous terms, from the too frequent abuſe of kingly power, and the conſequent aſſociation of ideas, have, in proceſs of time become obnoxious appellations: and a KING of ENGLAND,

a *King* of *France*, a *King* of *Spain* and a *King* of *Pruſſia*, are by the vulgar, (who are not much verſed in etymology), conſider as beings of the ſame claſs: and indeed they have often called themſelves BROTHERS!

From the propagation of French principles, then, no king is perfectly ſecure; whether he reign by *divine* and *indefeaſible*, or by *human* and *amiſſible* RIGHT.—It was, therefore, the duty of our KING, as well as of the other Kings of Europe, to go to war with France; not only for the ſafety and ſecurity of US, his loyal ſubjects! but alſo for his own perſonal ſecurity; and for the preſervation of thoſe precious pearls of prerogative, that adorn his regal diadem.—This was ſo much the more neceſſary, as a preverſe houſe of Commons, had, not very many years ago, declared; that the influence of the Crown *had encreaſed*, *was increaſing*, and *ought to be diminiſhed!*

Suppoſing, even, that our own KING's ſafety, and prerogatives, were entirely out of the queſtion; would it not have been cruel in HIM, and his miniſters, to ſee, with indifference, all the other potentates of Europe humbled, and trod upon, by *regicide republicans?*—Soul of Burke, animate my dull clay with thine electric fire; and enable me

me to expreſs myſelf with becoming dignity, and indignation, on this topic. The blood of a KING, a QUEEN, and a king's SISTER—not be avenged! Swords! leap from your ſcabbards! Bullets fly ſpontaneouſly from the mouths of Britiſh muſkets! and ſpread deſtruction and deſſolation on regicide France! what blood can compenſate for royal, and imperial blood?—Yes, yes; my dear auditory! it was, and is, the duty, the bounden duty of our KING and his miniſters to avenge the cauſe of every *king*, *prince*, *duke*, *marquis*, *landgrave*, *count*, *margrave*, *hargrave*, *baron*, *biſhop*, *prieſt* and PONTIF—all, in a word, who are perſonally inveſted with *ſovereign* power; againſt a nation who aſſert, that all *ſovereignty* is lodged in the PEOPLE!

"Avenge the cauſe of Kings," did I ſay? That was ſaying too little: I ſhould have added, "The cauſe of God himſelf, the king of kings, "and ſupreme ſovereign of the univerſe."—I have, juſt now, been invoking the manes of departed *Burke*—I now invoke the living genius of *Grattan*—but in vain. His *climax**, on this ſubject, is as far ſuperior to any thing I could invent, as the ſhort, ſlender ſteps of a *lamp-lighter*, is to the gigantic and ponderous ladder of a *brick-layer*.—I will only draw the concluſion.

* See his famous ſpeech in the Iriſh houſe of commons.

The French, like the old Titans, have declared war againſt Heaven, and heinouſly offended GOD —or, to uſe a more ſuitable ſcriptural ſimile, they are like the *men of Sodom*; *wicked, and ſinners before the Lord exceedingly**. Therefore every king and people, who are the *friends* and *favourites* of GOD, ought to avenge the cauſe of GOD, againſt that wicked and ſinful nation.

A ſubtle ſophiſt, I know, might ſay, and ſay with ſome ſhew of reaſon, "Is not the OMNI-"POTENT able to avenge his own cauſe? Is his "arm now ſhorter or weaker than it was in "former days?—Might he not have done what "we, at the beginning of the war, vainly attempted "to do:—*ſtarved* the whole French nation by a "general famine?—Might he not have ſuddenly "thawed the Rhine and the Waal, when the "French were ruſhing into Holland, and buried "them all in the deep, as he did the hoſt of Pha-"roah?—Might not mountains of ſnow, at his "command, rolling down from the Alps and "Appenines, have overwhelmed their Italian ar-"mies?—Or, to come back to our ſcripture "ſimile, might not the plains of Lombardy, as "erſt the plain of Jericho, have been inſtantane-"ouſly converted into another *lake of Sodom*, for "the purpoſe of ſwallowing up, at once, Buo-naparte's

* Gen. xiii. 13.

" naparte's victorious legions, and the new Cif-
" alpine republic, by him erected!"

Frivolous objection; impertinent queſtions!—Such examples of divine caſtigation were ſeaſonable, perhaps needful, in thoſe remote and uncivilized times, when *regular government* exiſted not. God was then obliged, if I may ſo ſay, to look after his own affairs, and take care of his own intereſts: but now, when he hath put the management of his affairs into the hands of *kings* and *biſhops*; conſtituted them his *lord-lieutenants* and *vicegerents* in this ſublunary world, it would be abſurd to require, or expect, that he ſhould be awake and attentive to every petty larceny, or even flagrant felony, committed on his terreſtrial domains.—Would you have the nobleman, who has half a dozen of game-keepers, diſturb his repoſe by looking after, and puniſhing with his own hand, every lawleſs poacher?—Since, then, to KINGS and PONTIFS GOD hath entruſted all his earthly concerns; they and their miniſters, their ſubjects and their ſlaves, are obliged to defend thoſe concerns againſt all godleſs invaders, over the whole face of the globe.

Next to the cauſe of GOD is the cauſe of the CHURCH; or rather, they are but one and the

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ſame cauſe. For *he* (ſaith the Lord) *that toucheth you, toucheth the apple of his eye**. Now it is clear, that the introduction of French principles into this country, would ſoon have levelled *our* church to the ground.—For, although our church be an excellent church, and by far the pureſt church upon earth, yet ſhe is not altogether without ſpot or blemiſh. If ſhe have not contracted ſo many wrinkles as her Romiſh ſiſter; it is becauſe ſhe is not nearly ſo old. But ſtill ſhe has ſome *wrinkles*, *ſpots*, and *blemiſhes*; and the introduction of French principles would have been a falſe magnifying mirror, to reflect them into caricatures. What noiſe would not our diſſenters have made about our *articles*, our *liturgy*, our *rites*, and our RENTS? Not only our *Athanaſian* and *Nicene*, but even our *Apoſtles'* creed would have been in danger; and that heterodox poſition of Chillingworth, *ſcripture, and ſcripture only, as each man underſtandeth it, is the ſole proteſtant rule of faith*, would have been blown from the mouths of ten thouſand ſeditious leather trumpets throughout the realms:—a blaſt as powerful as that which overthrew the walls of Jericho!

I have yet one reaſon more for going to war with France—to ſave our nobility from deſtruction. I do

* Zechar. ii. 8.

I do not, indeed, call this a very weighty reaſon; as it is certain we could do without them. An *elective ſenate* might be juſt as ſerviceable to the ſtate, as an *hereditary peerage*.---Theſe, indeed, are pretty *Corinthian columns*, or at leaſt *Corinthian capitals*---but I confeſs, I think, good *Doric pillars* would as well ſupport our political fabric.---However, as this is merely mine opinion; and as I know that very many good and orthodox men think the *Nobility* a *neceſſary* part of our Conſtitution; I give *their* ſecurity and ſalvation as my laſt reaſon for going to war with France; and ſo conclude the *firſt part* of my diſcourſe.

I flatter myſelf, beloved auditory, that ye are, by this time, fully convinced of the neceſſity of our going to war with *regicide*, *republican*, *impious*, *ignoble* France: or, in other words, that the preſent war with France was, from the very beginning, a *natural*, *juſt* and *neceſſary* war. I now proceed to my *ſecond point*, and prove the neceſſity of perſevering in it.---A dry logician would demonſtrate this in very few words. He would *enthymemize* in the following manner: "The ſame cauſes, which "made the war at firſt juſt and neceſſary, ſtill exiſt: therefore the war muſt neceſſarily be continued.—But as this mode of reaſoning is too jejune for the pulpit; and as there are other collateral ar-

guments not yet, or but ſlightly, touched; I will go at ſome length into the proofs of my propoſition; and ſo requeſt the renewal of your indulgent attention.

I have obſerved, that if the cauſes of our going to war with France, were originally *natural*, *neceſſary*, and *juſt*; and that if the ſame cauſes ſtill exiſt in their *primitive form* and *force*—then it is evident that we are under the neceſſity of proſecuting that war with unabated ardour, until thoſe cauſes exiſt no more.—But, for the ſake of argument, I will now ſuppoſe, that the war was at firſt neither *juſt*, nor *neceſſary*, nor *natural:* yet ſtill I affirm, that we are obliged *to perſevere* in it for the following cogent reaſons.

Firſt, the preſent war, whether juſt or unjuſt, neceſſary or not neceſſary, in its principle; muſt now, nevertheleſs, be preſevered in for the *honour* and *dignity* of the *crown*, and the *credit* of the *king's parliament**. The whole WISDOM of the nation having collectively declared the war to be juſt and neceſſary, we muſt believe it to be ſo, and perſevere

* This term uſed by a learned prelate in our houſe of lords has without reaſon, been ſcouted and condemned, yet nothing is more certain-*our* parliament is the *King's* parliament, or, at leaſt, the king's miniſter's parliament.

perſevere in it; or grant that KING, LORDS, and COMMONS were either FOOLS or KNAVES in authorizing it: *fools*, if they acted raſhly and inconſiderately; for, *inſipientis eſt dicere, non putaram*: *knaves*, if, knowing the war to be unneceſſary and unjuſt, they declared it to be both juſt and neceſſary, and plunged into it with mature deliberation.—Who ſees not all the horrors of this dire dilemma?

No, my brethren; we muſt never think ſo meanly of king, lords, and commons. It would be *mental* felony; *conſtructive* treaſon! The ACT of a Britiſh parliament, ſanctioned by Britain's king, is, like a decree of the Amphictyons, ſacred and inviolable---or, rather, it is like the deciſion of a general council; which, every orthodox theologue knows, ſtamps a ſort of divine authority even on points of doctrine, which before were merely problematical opinions.---What, indeed, wants our parliament, united with our king, to have all the characteriſtics of a general council; even in the idea of the rankeſt Romaniſt? For whatever diſputes the Romiſh divines have had about the ſuperiority of popes over councils, or of councils over popes; they are all agreed in this---That when popes and councils are united, their decrees are infallible!---In other words, when a majority of biſhops have agreed about any controverted

troverted point, and their ſuffrages have been confirmed by their ſupreme head, the biſhop of Rome, the point in queſtion inſtantly becomes an *article of faith!*---Now as our biſhops form an eſſential part of our great national council; are legitimately convoked by our king, as the council of Nice was by Conſtantine, and are, by divine right, the guardians and expounders of every theological and moral doctrine; their declaration, in council aſſembled, that the war with France is a juſt, neceſſary, and *godly* war; and this declaration having been ſolemnly ſanctioned by the ſupreme head of *our* church: a church more truly catholic than that of Rome; it, from that moment, hath all the authority of the decree of a general council ---that is, it is an infallible deciſion. I ſay, *infallible*---for although, at the reformation, our CHURCH, too haſtily and unwarily, diſclaimed that high prerogative, (probably, becauſe it had been abuſed by the papiſts) SHE ſeemeth ſoon to have repented of that raſh ſtep; and hath ever ſince, without claiming *infallibility*, acted as if ſhe were *infallible*, eſpecially, when ſhe acts in uniſon with her HEAD ſupreme.

To reſume, then, the chief *legiſlative* powers of the nation, both *temporal* and *ſpiritual*, *civil* and *eccleſiaſtic*, having, by very great majorities, concurred

curred in judging a war with France to be juſt and neceſſary; no one but a ſeditious citizen, or a licentious heretic, will dare to call it in queſtion—and, conſequently, no good *ſubject*, no ſound *believer*, will deny the neceſſity of proſecuting ſo neceſſary and juſt a war, for the *credit* of *Parliament*, and the *honour* and *dignity* of the *crown*.—For my part, ſooner than grant that our King, (who is alſo our Pope) with *his* Parliament, compoſed of Lords ſpiritual and temporal, and *his* houſe of commons, compoſed of the repreſentatives of the people, have, at any time, been in the wrong; I would go to war with all the world, and continue that war to the end of the world!

Secondly, we muſt perſevere in this war for the ſake and credit of our HEAVEN-BORN MINISTER, and his heaven-born aſſociates: for I believe them all to be of the ſame celeſtial breed; from the chancellor of the exchequer to the chancellor of England! It certainly would give me great diſpleaſure to ſee mere *terræ filios*, ſons of the earth, uſurp their places.

This reaſon, with ſome of you, may be deemed of no great weight; becauſe all of you, perhaps, have not the ſame high idea of the preſent adminiſtration as I have, nor place in them the ſame implicit confidence.—" Are they, the only

" men

" men (ye will ſay) in the king's dominions, who " are capable of conducting his affairs, and " guiding, in theſe tempeſtuous times, the helm " of State?"—A profane mouth went farther, in *the King's* houſe of commons, when he aſſerted, " that any NINE men, whom his Majeſty might " meet between Windſor and London, would " be as capable of conducting his affairs, as the " nine WORTHIES, now in office!"—Sacrilegious paradox! What? If his Majeſty had chanced to meet *nine taylors*, would even this *equivalent* but to *one* man, be equal in *wiſdom*, *virtue*, and *warlike* abilities to PITT, DUNDAS, WYNDHAM, WEDDERBURN, and company?—extravagant, ridiculous aſſertion!

" But granting, it will poſſibly be ſaid, that " NINE more WISE, more UPRIGHT, more " HONEST, more CONSCIENTIOUS, more DISIN- " TERESTED Miniſters cannot be found, what " connection hath this with the neceſſity of carry- " ing on a war with France?"—A great and intimate connection. A peace with France would neceſſarily turn out of their places all, and every one, of our preſent *Heaven-born* miniſters—and make room for ſuch *Hell-born* men as FOX, GREY, SHERIDAN, and the Lord knows WHOM!—No, nothing but perſevering in the preſent war, can keep

keep our preſent *heaven-born* miniſters in place: as, on the other hand, as long as our preſent *heaven-born miniſters* ſhall remain in office, the preſent war will be perſevered in.—For, however tranſcendant be their warlike, and other abilities, they have, certainly, neither the ability nor inclination to make a peace of any kind, much leſs an honourable peace. Happy for old England, that, in this one reſpect, their talents are not ſuperlative.

But, ſays ſome peeviſh Jacobin, "if they be "incapable of making peace, an honourable peace, "why did they plunge the nation into a diſho- "nourable war?"—Why? have I not already told thee, diſcontented man! A war was neceſſary; but it is not neceſſary to make a peace. We wanted warlike men, like David; not peaceful men like Solomon. Every one hath his own talent and turn: and every one ſhould be placed according to his talents. If ever we need a PEACE, which I think barely poſſible, we muſt look out for other miniſters: provided, always, that Fox and his party, be none of them.

A third reaſon for carrying on the war is—I am ſure ye will never gueſs it—is the neceſſity of keeping the people *poor* and *miſerable*, in order to make

make them *humble* and *tractable.* This hath ever been the wiſe policy of all *regular governments.* Well ſaid that miniſter of a great and warlike king*: " Sire! your people are not yet poor " enough; they are not yet reduced to feed on " graſs or ſtraw!"

In truth, riches never fail to debauch the minds of men, particularly of *plebeians*; and to render them inſolent and independent, according to the trite proverb: " Set a beggar, &c."—Even among God's own people, the Jews, we find this to have been the caſe. " Jeſhurun waxed fat, and kicked " . . . then he forſook God, *which* made him; " and lightly eſteemed the rock of his ſalvation†!"

But what need of ſcripture proof, or foreign example, to enforce this truth, ſo fully exemplified in our own unhappy nation? Read, when ye are at leiſure Colthurſt's admirable Cambridge ſermon, or its metre verſion by Hopkins, and thence learn what unſpeakable evils an overflow of wealth produceth.

Now, what barrier can be more effectual in ſtemming this impetuous and deſtructive torrent, than war, a *continual* war? A continual war demandeth

* Louis xiv. of France. † Deut. xxxii. 15.

demandeth continual and encreaſing *taxes*; and *theſe* drain all that ſuperfluous *caſh*; which would, otherwiſe, be ſpent in faſhionable, fooliſh purſuits, or in the acquirement of uſeleſs knowledge---nay, often, too often, in furthering pernicious deſigns, and plots againſt *regular government*.- -Keep a *fellow poor*, if you would have him *loyal*; keep him *poor* if you would have him *religious*; keep him *poor*, if you would have him *ignorant*!--- And,

This naturally leadeth me to a *fourth* reaſon, for perſevering in the war: namely, to prevent as much as poſſible a further diſſemination of knowledge among the vulgar. They are far too knowing and wiſe already.---Ignorance hath been called the *Mother of Devotion*; how properly I know not: but this I know; the more ignorant a people are, the more are they ſubſervient and ſubmiſſive to both PRINCE and PRIEST.---The tree of knowledge beareth a tempting fruit; but its taſte was fatal to our firſt parents; and ſtill produceth fatal effects among their luckleſs poſterity.---Not that *knowledge* itſelf is a bad thing: it is a very good thing, confined within due bounds, and to certain claſſes; but once diffuſe it among the *many*, they inſtantly become *proud*, *ſelf-conceited*, *dyſcolous*, *refractory*, and often *incredulous*. With regard to them,

them, therefore, the *well* of *knowledge* ought to be covered with a huge ſtone, which no vulgar hand ſhould be allowed to remove.---But who are the claſſes, in a well regulated ſtate, that ought to be permitted to drink from it at pleaſure? If I *were* to ſpeak my mind, if I *durſt* ſpeak my mind, I would anſwer: The CLERGY only have a *divine right* to that privilege. It is from their ſacred lips that all inſtruction ſhould proceed: "For the "PRIEST'S lips ſhall KEEP knowledge; and THEY "(that is the people) ſhall ſeek the LAW from "HIS mouth*."---But as I am unwilling to offend our ſecular *judges*, *lawyers*, and *legiſlators*; who have been long in the poſſeſſion of a conſiderable ſhare of OUR privileges; I ſhall grant that THEY TOO may be allowed to drink as deeply as they pleaſe, in the ſacred fountain. For as to KINGS, I do not ſee that they have much need of knowledge, ſince they have knowing miniſters to ſupply their deficiency: and a learned king has ever been a dangerous foe to the clergy: whereas the moſt ignorant kings have always been their greateſt friends and protectors.

At any rate, the people at large muſt be kept ignorant.---What, in fact, hath produced all the ſchiſms and hereſies in the church, inſurrections and

* Malach. ii. 7.

and revolutions in the ſtate, but a general ſpread of knowledge among the common herd of men? How quiet was the HIERACHY, how ſecure the Imperial CROWN, when that arch-jacobin Martin Luther appeared, and diſturbed the whole ſyſtem of the weſtern world! But what could Luther have done, if the *Bembos* and *Beſſarions*, the *Vallas* and *Mirandulas*, the *Reuchlins* and *Eraſmuſes* had not previouſly lighted up the torch of polite and claſſical learning, the blaze of which has ever betrayed the multitude from the road of duty, and bewildered them in mazes of error and deluſion. Ah! my brethren! the conduct and ſucceſs of Luther, however much it hath been applauded by our firſt reformers, was a very woful precedent. *Quod licuit Luthero, id licuit Zuinglio; quod licuit Zuinglio, id licuit Calvino; quod licuit Calvino, id licuit Knoxio; quod licuit Knoxio, id licuit Clarkio*; quod licuit *Clarkio*, id licuit *Lindſæo*, &c. That is, in plain Engliſh, once reformation begins, God knows where it may end---I have often heard the Spaniſh inquiſition abuſed even by profeſſed papiſts: but I cannot help conſidering it as a ſalutary inſtitution, and wiſh we had ſomething like it in this mad-for-knowledge country.---But ſince we have not an *inquiſition*, let us have *war* at leaſt,

which will, in ſome degree, anſwer the ſame purpoſe.

But how doth war prevent the ſpread of knowledge? In various ways---Firſt, by putting it beyond the power of the great bulk of the people to acquire knowledge. Who teacheth for nothing? And how ſhall the man, who can hardly earn a morſel of bread for his children, be able to procure them inſtruction? If, favoured by fortune, he happen to have ſome ſmall ſavings, theſe muſt be extorted from him to ſupport the war. His offspring will, conſequently, be brought up in holy ignorance. Thus we ſhall ſoon have a new generation of men, whom it will be eaſy to lead any way we pleaſe: *ſober, induſtrious, harmleſs* ſubjects.---We ſhall not then hear ſhoemakers and taylors talking about mending the conſtitution, a buckle-maker of Birmingham deſcanting on the bill of rights, or a journeyman barber bawling about reformation.

In the next place, war prevents the diffuſion of knowledge, by diſcouraging literature. Bellona and the Muſes, Mars and Apollo, have ever been at variance: and the beams of ſcience and glance of arms never ſhone bright at the ſame period.--- This is the caſe in every war: but our preſent war with

with France is peculiarly calculated to ſuppreſs knowledge. How ſo? Firſt, becauſe it hath given riſe to ſeveral wiſe laws and regulations, which in time of peace would never have been thought of: but which have greatly tended to ſmother knowledge.---*Knowledge*, like *faith*, generally *cometh by hearing*: but *how ſhall they hear without a preacher**! O! rare CONVENTION-BILL! Thou art the great guardian of national IGNORANCE, ſo neceſſary for our domeſtic eaſe and quiet!

Secondly, becauſe it hath raiſed, and greatly raiſed, the price of paper, and conſequently raiſed the price of books, and thrown every rub in the way of authors, that ingenuity could deviſe. Eſpecially, it hath laid ſuch heavy taxes on Newſpapers, thoſe chief vehicles of political intelligence, as to render their circulation, among the people, barely poſſible. Excellent device! But it were better far, to forbid them altogether; and that but one ROYAL GAZETTE were diſperſed over the kingdom.

Another way by which war preventeth the diſſemination of knowledge, and promoteth ignorance, is by employing ſo many thouſands of the lower and middle claſſes, in the Army and Navy; the two firſt UNIVERSITIES in the world for

* Rom. x. 14.

learning nothing—excepting the ſole art of war: nothing that can enlighten the mind, or expand the heart.

I have yet another reaſon for perſevering in the war. War preventeth a nation from being overpeopled, and overcharged with inhabitants.—"But, can a nation be overpeopled?"—Doubtleſs! and were it not for the many and almoſt inceſſant wars in which this nation hath been engaged, this nation would long before now, have been in that very predicament. As it is, even, have we not peopled immenſe tracts, at immenſe diſtances? and have not thoſe ungrateful coloniſts rebelled againſt their parent, and ſhaken off her authority?—War then is neceſſary to prevent emigration, and to keep our *ſtock* of human beings in ſome proportion to the extent of our territory; as the prudent grazier keeps no more *live cattle* on his farm than it can maintain. *Killing off* the ſurplus, in both caſes, is an admirable expedient.

I could mention other reaſons for perſevering in the preſent war: but my time is limited; and, perhaps, your patience exhauſted: I muſt therefore draw toward a concluſion. There is only one queſtion yet to be diſcuſſed: "How long are we to perſevere?"—To this I anſwer without heſitation:

heſitation: Either, until the French ceaſe to be what they *are*, and become preciſely *what we would have them be*—or until they be *utterly extirpated*!—Now, as there are little or no hopes of the *firſt* of theſe alternatives, we have nothing left to chooſe, but the *ſecond*. Be not ſtaggered, my beloved, at theſe, ſeemingly, bloody words. I am going to prove, from the ſacred Books, that the French ought to be extirpated, and their rich and fertile *Chanaan* divided among the Chriſtian people, or rather peoples, of God; in which diviſion, we ought to come in for a principal ſhare.

The French, as we have ſeen, are open and avowed enemies of God. Now, that it is not only lawful but even meritorious to extirpate God's enemies, is too clear, from numberleſs paſſages of Holy writ, to need a tedious rehearſal of them.—Not to mention the Chanaanites of Paleſtine, I ſhall here confine myſelf to two inſtances, that ſeem more ſuitable to my ſubject: the deſtruction of the Amalekites, and that of the eaſtern Ammorites. Both were utterly extirpated, or commanded to be ſo, for what? wonderful conſimilarity!—for daring to oppoſe the Iſraelites in their paſſage to take poſſeſſion of the land of Chanaan, *a land flowing with milk and honey*!—

Now

Now let me aſk, Are we, and our religious allies*, the children of *Jeſus*, leſs the people, the favorite people, of God, than were the children of JACOB?—But did not the French, who are not God's people, but the profeſſed enemies of God, not only oppoſe us and our godly allies, in our march to take poſſeſſion of their provinces; which flow with ſomething better than milk and honey—with the moſt choice and generous wines—did they not, I ſay, not only oppoſe us in our march—but put an effectual ſtop to our proceeding, and, ultimately, drive us out of their boundaries?—Are they leſs deſerving of extirpation, for that nefarious deed than the Ammorites and Amalekites of yore! In mine eſtimation, the latter were the leſs guilty.

I foreſee, it will be objected: "That the Ammorites and Amalekites, as well as the Inhabitants of Chanaan, were extirpated becauſe they were rank idolators: but the French are, not *now* at leaſt rank idolators: therefore the application is not juſt."—To this I might anſwer,

* Some late pamphleteers, no doubt in the pay of France, have aſſerted, that the French are not *profeſſed Atheiſts*, but we know better: we maintain they are Atheiſts, and would not believe the Council of 500, or even the Council of Elders, aſſerting the contrary.

anſwer, that it is not ſo clear, that the Ammorites and Amalekites were extirpated for their idolatry. The Moabites and Ammonites were alſo idolaters: yet we no where find an order to extirpate them. The cauſe aſſigned by the ſacred pen-man, is preciſely as I have ſtated: *their obſtructing the march of the Iſraelites.*

I might alſo anſwer: That, although the French are no more *Idolaters*, they are *Atheiſts*: now atheiſm, being worſe than idolatry, merits a ſtill greater puniſhment.—I am well aware, it may here be objected, that "I am not ſupported in this "by ſcripture; Moſes and Joſhua were ordered "to extirpate idolaters, but we read not that they "were ordered to extirpate Atheiſts. David "indeed ſaith: *The fool ſaith in his heart; there "is no God:* but neither David nor Solomon, nor "Joſhua nor Moſes, nor any of its prophets, "ſay that we ought to extirpate *fools.*"—Ah! my brothers, this objection of thine ariſeth from thine ignorance of the Hebrew idiom. A FOOL in Hebrew is not a *fool* in Engliſh: but a wicked, perverſe, worldly-wiſe man; without religion or probity; in ſhort, an *atheiſt:* and although ſuch fools are expreſsly ordered to be extirpated, we muſt infer, by an argument called *a fortiori*, they deſerve extirpation.—But not to avail myſelf of either

either of theſe ſubterfuges, I ſtrenuouſly maintain, That the French are ſtill idolaters, rank idolaters.

It is true, the French are no more popiſh idolaters, nor pagan idolaters: but idolaters of a new caſt.—Have they not a *pantheon* in Paris; where, inſtead of Jupiter and Juno and the other divinities of Greece and Rome, they have deified a Voltaire, a Rouſſeau, a Fenelon,—a Montiſqiou, a Hoche: that *ruffian*, who wreſted from us La Vendee, and meant to invade Ireland!—Do they not offer incenſe, and chant Hymns to a Divinity called REASON; and are they not conſtantly addreſſing the GENIUS of France, and beſeeching him to be propitious, and to watch over their intereſts?—Above all, have they not *planted groves* and *erected altars* to the goddeſs LIBERTY; a divinity not to be found in the Faſti of any other nation? SHE indeed is now their chief *patroneſs* and *protectrix*; to whom they pay more adorations and genuflections, than ever they did before to the ſhrines of St. GENOVEFA or of St. DENNIS.—Are not the French then idolaters, and deſerve, for that reaſon, to be extirpated? And to what nation doth the execution of that pious project more particularly belong, than to US, who, we are told by our teachers, are GOD'S FAVORITE PEOPLE*?

Until

* See the public prayers and leſſons, compoſed and compiled by our archbiſhops and biſhops, during the courſe of the war.

Until that period arrive, which, we truſt, is at no great diſtance, let us be thankful to heaven for the many favours we have already received during this glorious and godly ſtruggle; this holy cruſade!—Let us, like David, dance and ſing before the ark of the Lord; and laud and praiſe his holy name, in the very words of that blood-ſhedding but moſt pious king.—For although we have not yet, like David, been entirely *delivered out of the hands of all our enemies*; they have not been able to do us all the harm they they wiſhed; while we have a good deal diſtreſſed them. Away then, away with every care and concern, on this joyful day, but that of *holy jubilation*. "This *is* the day, "*which* the Lord hath made: we will rejoice and "be glad in it*."---Let no mourning, melancholy countenance ſhew itſelf here---no complaint of hard times and hard uſage be whiſpered---no interior grumbling at the encreaſe of taxes---no ſign of ſorrow, ſullenneſs, or diſcontent be ſeen. Grief, or even compunction, on this feſtal occaſion, would be out of ſeaſon; would be a mark of diſloyalty and diſaffection; would be an infallible ſymptom of *latent jacobiniſm!*---Let us take example, not from theſe ſulky ſouls, who are always brooding over misfortunes and diſappointments, and preach nothing but *dry repentance. humiliation*,

* Pſ. cviij. 24.

and *reform*---but from the happy SOVEREIGN and his happy SUITE; who are, perhaps at this very moment, in all the ſplendour of ſtate and pomp of prayer, chanting together;---not *Miſereres* and *Peccavis* in ſackcloth and aſhes; but *Jubilates* and *Te Deums* in royal and rich attire!---Thou democrate, there, in that further corner, who haſt ſneakingly ſtolen into this aſſembly of Saints, as Satan did once among the ſons of God; what mean that ſhrug of thy ſhoulder, and that diſſenting ſneer? Oh! methinks, I hear thee mutter: "And why, in the name of God all this pagan-"like pomp? why this gaudy raree-ſhow? Is it "for having beggared the nation, broken the "bank, and ſhed ſuch torrents of human gore?" ---Human gore! thou enemy to thy country! It was the gore of our enemies; it was *French* gore, *Spaniſh* gore, *Dutch* gore---And thou, thou caitiff! regretteſt the waſte!

It is true that much of our own blood hath alſo been ſhed in this *neceſſary* conflict: but what, pray, is all the blood that hath been ſhed, and the treaſures that have been ſpent, compared with thoſe trophies which are this day to be conſecrated to the God of battles; and now wave ſo proudly in the houſe of the Lord! Truly, "This *is* the "day, *which* the Lord hath made: we will "rejoice

" rejoice and be glad in it."---And now, may the LORD, JEHOVAH, who is A MAN OF WAR, go forth in his might before our fleets and armies; ſhield them from the *bombs*, *bullets* and *bayonets* of the haughty foe; ſend *hornets* among them to make them fly before the face of our intrepid ſoldiers; and grant theſe the grace, to ſcalp the heads of their enemies, and make their ſwords *drunk* with their impious blood* !---*And may the peace*, &c. &c.

* See Deut. xxxii. 42.

FINIS.